Lutheran Herald
November 4, 1958 • Vol. 42 • No. 44

CONCORDIA LUTHERAN THEOLOGICAL SEMINARY

"Getting to know you" is one of the important by-products of international work camps. Story on page 6.

In this issue: **"Lighthouse for Jesus"** • **Sixty Days at Hard Labor**

Geography Lesson

Were I to see projected on a great screen
a chart of the world of my being
I would in loathing deny that it was I,
and believe my own denial.
Were I to glimpse with a gnat's eye-view
the Spirit's eye-view of my in-country—
believing—
I would perish!
I pray that I may never learn that well
the geography of my innermost.
I pray the Divine Scout to guide me through the world
of my being with a lantern—
that my view of me may mercifully be dim!
I pray that He who dies every day on the continent
of my sins
Will not show me all!
I know what I know.
It is enough!
For what I know I pray forgiveness.
And as I pray the shadow of a Cross spreads over the
great dark area of what I know not and
do not wish to know—
Over the Arctic regions of all the love I have
not offered.
I am forgiven—
Forgiven, I can forgive myself—
can swallow nausea—
can live in joy—
In spite of my geography!

EDNA HONG

In this issue . .

COVER—This World Council of Ch... es photo shows young people ... International Work Camp in Ge... Switzerland. For news of ELC ... camps, see page 6.

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"LIGHTHOUSE FOR JESUS"
How a Chicago institution ... changed from a Skid Row m... to a home rescue mission.

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AMONG LUTHERANS: ALC an... ULCA Conventions

WITHIN THE ELC

Lutheran Herald
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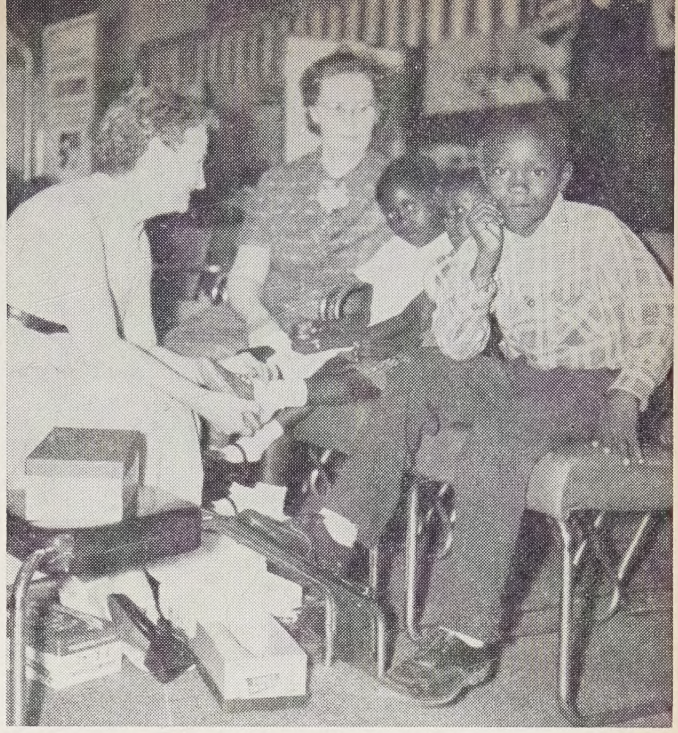
● Official organ of The Evangelical Lutheran Church. Published weekly by Augsburg Publishing House, 426 Sout... Street, Minneapolis 15, Minnesota, Randolph E. Haugan, General Manager; Albert E. Anderson, Circulation Manage... scription price, United States and Canada, per year $3.00. Entered as second class matter January 14, 1931, at the po... at Minneapolis, Minnesota, under the act of March 3, 1879. Printed in the United States of America by Augsburg Pu... House, Minneapolis 15, Minnesota.

friendly shoe man, a large soup
mpany, and thousands of individuals
lp the Swensons with their

"Lighthouse for Jesus"



y O. G. Malmin

Many an institution can be described with some show accuracy as "the lengthening shadow of a man." hat is to say, it was born in the heart and mind of individual who not only had a vision but who was le to turn vision into reality. It is difficult to separate e institution from the man who created it. Many other institution is the blending of the shadows of ny individuals, people who shared a vision and to-her made it live. And still other institutions have the culiar quality that, in the life of an institution, the ne came when an individual's contribution was such t his shadow, superimposed upon the shadows of se who first had the vision, became dominant.

Such is the Lutheran Home Rescue Mission of Chi-go. It was not an individual, but a group of individ-s, who saw the necessity for a rescue mission (call a "slum" mission if you prefer) on Chicago's north-st side. Their dream became a reality April 30, 1934, en the "Chicago Lutheran Rescue Mission" was or-nized. The first few years revealed that the idea was od but that the location of the mission could be im-oved upon. On May 1, 1937, the move was made to present location, 1701 West Monroe Street, just off l parallel to notorious "Skid Row" which runs along dison. Three years later the mission purchased the perty. (For a description of this building see the ry, "Love the Negro," in the issue of July 22.) Thus, bringing the mission into being, in getting it firmly blished, and in nurturing it during the first diffi-t years, a number of men took part; the institution a lengthening of their composite shadow.

Then enters the individual whose shadow is superimposed upon theirs to the degree that it is difficult to think of the mission without thinking of him. That individual is Mr. Sidney Swenson, first a member of the governing board and now for almost ten years the superintendent. One has but to spend a few hours with Mr. Swenson to come to the conclusion that here was indeed God's "man of the hour" for this particular ministry.

Sidney Swenson was born in Chicago. His father was a teamster, and he became one, too, a job which after a while naturally turned into that of truck driver. Next came a period as a street car conductor. After fourteen years of that, Swenson offered himself for full-time service in the Church. Thus, when he came to the superintendency of the mission, in September, 1948, he had some unique qualifications. I have never talked with a person who knew Chicago as intimately as he, seemingly every nook and corner of it.

Nor was he ignorant of the type of people he would be working with. While he makes it plain that he was never a "Skid Row" habitue himself, he frankly admits to more than a passing knowledge of the ways of the Prodigal Son. Brought up in a Christian home, baptized and confirmed in the Christian faith, member of one of the great Lutheran congregations of Chicago, he yet lost his hold on his Lord and tasted some of the dregs of "the far country." This took place during his later teens and lasted until he was 26 years old. Then he was suddenly and soundly converted. He made a clean break with his old life and dedicated himself to the service of Jesus Christ.

Photographs, left to right: (1) Mr. Swenson and the two "carry-alls" are kept busy transporting furniture. (2) Mrs. Swenson gives out one of the thousands of loaves of bread supplied by local bakeries. (3) After Tuesday Bible class, two of the women stop to pick up clothing for their families.

For a few years the Lord left him in his accustomed place. In 1943, however, he gave up his position with the street car company. Moving to Minneapolis, he attended the Lutheran Bible Institute for a short while. In May, 1944, St. Paul's Church, of which the Rev. L. C. Masted was at that time pastor, called him as lay evangelist, a position he happily occupied for almost five years. He tells with some pride that at one time he served a vacant parish in northern Minnesota for several months, on loan from St. Paul's.

Mr. Swenson has been married twice. Some time after the death of his first wife, he married a woman whom he had met in a congregation in Chicago. To understand the success of the mission, one must realize that, as far as the superintendency is concerned, it is a two-person job. It is difficult to say where his work ends and hers begins. It is better simply to say that they are both totally wedded to it with a dedication which is as complete as it is beautiful. Their apartment is at the rear of the mission's building, so they are literally "on the job" twenty-four hours of the day.

Now, what is this mission all about? What does a "rescue mission" attempt to do? During the first years, the usual pattern was followed, with most of the emphasis placed on ministering to the derelict, the "forgotten man" of Skid Row—in plain language, the street bum of Chicago's worst slum areas. That means much emphasis on physical assistance, of course. The man is cold; clothe him. He is hungry; feed him. He has no place to sleep; give him a clean bed. But always bear in mind that it is all being done in the name of Jesus Christ. In ministering to bodily needs, the opportunities for a spiritual ministry must not be neglected. Many a so-called "rescue mission" has stranded on the rock of forgetting the spiritual because of preoccupation with the physical. That is a mistake the mission in Chicago has never made.

Mr. Swenson speaks with special joy of one aspect of the ministry, one which has now come to a close. That is the furnishing of lodging and food to single men. In 1949 a "shelter" was opened in the mission, a place where men might come to sleep and be fed. There was room for only 14 beds, but a nearby mission was able to care for five more nightly, on behalf of the Lutheran mission. The first night 35 men asked shelter. By the end of the first year more than 3,000 nights' lodging had been provided, and there were never enough beds. Mr. Swenson once asked one of the men, "What happens if I can't take you in?" "Then, the reply, "I'll have to 'carry the banner' tonight "carry the banner" is Skid Rowese for walkin streets all night.

It was heartbreaking work, but rewarding, too. of the men imposed on the mission, of course; so them were quite impervious to the message of Some were hopeless drunkards. Some were so far that they died in the shelter; some died on the outside the door. But many were helped and not found that the mission was literally the light which showed them the way to Jesus. Mr. Swenso with joy of many conversions which stemmed fro shelter. In a Latin American country today is spected and able missionary who came to the s as a down and out bum. That is the sort of thing keeps people like Mr. and Mrs. Swenson going.

The shelter is no more. One of the aspects of mission work which is possibly least understoo those outside is that it must change with changin cumstances. By 1954 the shelter had fulfilled its pu The neighborhood had changed from one of tra whites to more or less permanently residing Ne Other missions were better able to cope with the ing problem. The establishment of Lutheran Co nity Church, which uses the same facilities as th sion, made the matter of space crucial. So the "sh chapter was concluded in 1954.

Nothing indicates the change in emphasis better the change in name. Today the significant "Home" has been inserted. It is the Lutheran Rescue Mission now. The point is that there is fa of a ministry to the Skid Row derelict, far more thousands of families, almost all Negro, which t the neighborhood.

The program has adapted itself accordingly. A

res accompanying this article show, the program of ical relief is very broad. Begin with distribution of —literally thousands of articles to stock the insuffi- larders of those ministered to. The source? One ıe great soup companies gives a hundred cases of roduct. A large meat market sees to it that all its p meat," which is just as nutritious as the finest finds its way to the mission. Bakeries are happy pply bread by the thousands of loaves.

ɔthing: Numberless articles. They come from many es—friends and supporters give; so do merchants. s: Many pairs given with the clothing. But many l-new pairs, especially for the children, are pur- d at low prices from a friendly shoe man, the y provided by gifts. Furniture of all kinds, to help Negro family get settled in somewhat decent shape. two "carry-alls" are kept busy hauling and collect- nd transporting, and the superintendent and his find that they have a tremendous stewardship of ial things to watch over.

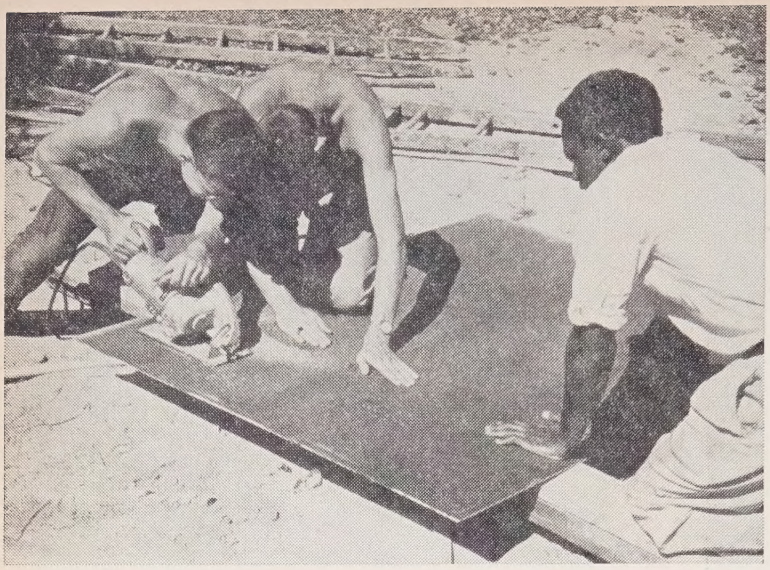
ese ministries are physical, and few people realize badly they are needed among the thousands of go's Negroes. But it is the human soul which is hief object of the mission's ministry. There is, ore, a full program of spiritual care: Bible classes, ional meetings, a nursery which makes it possible omen to "park" their babies and young children they attend the meetings.

this point one runs into the peculiar relationship en the Lutheran Home Rescue Mission and Com- y Lutheran Church, the congregation we dis- in our earlier article. This is a congregation of Evangelical Lutheran Church, with the full pro- of any congregation. It came into being as an owth of the mission and shares in the ministry to mmunity.

Lines of work are by no means clearly defined and evidently do not, at least at present, need to be. The two organizations work side by side, intertwined so that an outsider scarcely knows where one ends and the other begins. The responsible heads—Swenson and Valtinson—work in perfect harmony. While it is in part true that one emphasizes the meeting of physical needs, the other spiritual, that distinction is superficial. Both do both. The important point, of course, is that between them they are carrying on an effective ministry.

I asked Mr. Swenson to tell me about the financial aspects of the work. He told me that the mission receives no support from any church body, nor is it formally on the budget of any congregation. Yet, over the years, it has developed a circle of thousands of friends who provide the support. I was amazed at the large number of givers involved—and, I must confess, at the smallness of the individual gifts. In an average year as many as 3,000 individual gifts are delivered by the postman to 1701 W. Monroe St., Chicago, for a total of about $15,000. Each one is personally acknowledged by the superintendent, who rejoices fully as much over the prayer support as he does over the monetary gifts. Could more money be used? Obviously. But the mission receives as from God what is given and makes the best possible use of it. Which, after all, is stewardship carried to its ultimate conclusion.

On April 30, 1959, the Lutheran Home Rescue Mission will have reached its first quarter-century mark. During all those years it has been, as the president of the corporation said in his 1957 report, a "lighthouse for Jesus." On its letterhead it carries this description of itself: "An organization ministering to the poor, spiritually and materially." May it shed forth its light with increasing brightness as it enters its second quarter-century of service!



Accord Farms, New York—one of the U.S. work camps run by the World Council of Churches.

This summer, in work camps all ove the world, young Christians happily sentenced themselves to

Sixty D

For several years young Christians from all over the world have been putting their faith into practice in what are known as "Work Camps."

These ventures are aptly named, for the main ingredient is work. The major portion of every day in the camps is spent in physical labor.

Each year church youth leaders search for places where willing hands are most desperately needed for a Christian project and then send out the call for volunteers.

This year, for example, more than a thousand youths spent their summer at 40 work camps in 25 countries under the sponsorship of the World Council of Churches. The work included everything from building huts for youth activities in Singapore to digging pipelines in Greece.

In Madagascar young people helped build a country school for a local parish. In a South London mission, workers helped with a parish hall and club house. In an industrial section of Porto, Portugal, others remodeled a church to provide facilities for a primary day school program.

Some worked in the United States, too. One group worked on a chapel, youth center, and recreational building to be used by American Indians. Others were ward attendants at a mental hospital. Some did community service work in New York.

These young people spend the major hours of their day in physical labor. But the early morning hours and the evenings are spent in Bible study, discussion, and worship. Through this fellowship with Christian youth from other countries and cultures, everyone comes to a deeper understanding of his own faith.

ELC Camps, Too

For the past two years the Luther League of The Evangelical Lutheran Church has conducted its own work camps of a nature similar to those of other youth groups. Reports from two of these camps were received this month by Lutheran Herald. One report is written by the Rev. Carroll Hinderlie, director of ELC youth, who attended the recent dedication of a Bible camp at Budor, Norway. The camp was a work project for youn in the summer of 1957. Pastor lie writes:

"Budor is a name that ha meanings to the youth of th At their convention in Misso youth heard a report from th International Work Camp. A summer's Work Camps in and in Alsace, we shared in t cation day at Budor. Present crowd that overflowed out mountain road beyond the r even the loudspeaker.

"Pastor Torolv Blomstrom, genial spirit in charge of Bu of last summer's Work Cam this day has been made poss cause our Luther Leaguers h

Winter at Budor, the scene of a 1957 work project. ELC Leaguers helped get a Bible camp started here.

Hard Labor

One of this summer's ELC projects was to restore this monastery for use as a retreat house for the Lutheran Church of Alsace. Here the workers are preparing to lay a new patio.

the spark. Bishop Scheldrup of
ar said that every word of this
true, that this International Work
p had become the prod to get the
Camp movement started in Nor-
with all its great promise for the
e of Norway's youth.
he experience of fellowship, work-
with one's hands for the Lord of
Church, has brought new depth
meaning to the Christian life of
who participated."

Report From France

ss Clara Haugen of the Luther
ue office sent a report to LUTHER-
HERALD of her experiences this
ner with the group of youth that
ed on a project in Alsace-Lor-
raine, that portion of France that borders on Germany.

Personnel at the Liebfrauenberg Work Camp consisted of 7 French, 10 Germans, 1 Englishman, 1 Norwegian, 1 Malagasy, 1 Canadian, and 22 Americans. This international group remodeled an old monastery that belongs to the Lutheran Church of Alsace and prepared it for use as an Evangelical Academy, a place of retreat for church groups. Most of the pictures which accompany this article were taken at this camp. Miss Haugen writes:

"Under the able direction of one of the Alsatian pastors, Robert Brecheisen, work proceeded rapidly. Huge piles of rock were moved and made into a wall. Buildings were cleaned up and rubbish hauled away. A garden area was cleared of many years' growth of grass, weeds, bushes, briers, and thistles, and was cultivated by pick and shovel; trenches were dug. And, of course, there was much KP work to keep the family of some over 50 clean and fed.

"Pastor Arndt Halverson's Bible

Seven nationalities were represented at the Alsace camp. Below, left, are three of the Germans: Hiltrud, Irmgard, and Andreas. Right: KP was a big item for the family of 50. These hungry workers are waiting for chow in the dining room of the monastery.

Clearing the garden area of many years' growth of weeds, bushes, briers, and thistles was a big job.

study in the Gospel of John during his two-week stay at our camp, and Pastor Carroll Hinderlie's in Galatians the remainder of camp were challenging and rich in spiritual blessings for all. Pastors from the area and the president of the Alsace-Lorraine Synod visited the camp, too, to speak on aspects of the church here. Student-conducted devotions began and closed each day.

"It wasn't all work—our 'Pastor Bob' planned a delightful weekend outing to see many interesting and historic spots. We stayed in homes of his parishioners and participated in Holy Communion where three languages were spoken. On our return journey we were guests for dinner at the home of President Jung.

"Space does not permit mentioning all the 'extras'—entertained for supper by a Presbyterian pastor and his parish; lunch served by a poor little village with generous hearts; the loads of vegetables, fruit, and eggs donated by the good people of the area; the hikes, picnics, and our extreme delight in learning to know and to love these people.

"Only one word adequately describes it—*tremendous!* Tremendous fellowship in Christ! Tremendous people and country! Humbly we say, Thank you God for this tremendous experience!"

Fortnightly Review . .

Calling Seminary Seniors

One of the Church Council resolutions reported to the General Convention last June concerned the calling of seminary seniors. Some members of the class that will graduate next spring became disturbed by this resolution, wondering whether it meant a basic change in the Church's polity.

As I write this, I have just returned from an hour and a half with the senior class at the Seminary in St. Paul, a visit that was made at the request of the class for the purpose of discussing the Church Council's resolution. I began by reading the resolution. Thereafter a flood of questions followed. I concluded the discussion by inviting the class to submit to the Church Council any suggestions they might have for administration of the resolution.

The discussion with the senior class was a satisfying experience. It was apparent that their questions issued out of a deep concern that the Holy Spirit should have free course in their own decisions and that the administrative procedures of the Church should not block them off from assuming full responsibility for choices to be made in accepting a call. This is commendable and encouraging.

In the preparation of the resolution concerning the calling of seminary seniors, the Church Council sought to keep the rights of the congregation and the senior theological student clearly in focus. However, in doing this, the Council has tried not to overlook the welfare of the pastors who are already in the service of the Church and the rights of congregations that have been without a pastor for an extended time. Prayerful concern for the *welfare* of the *whole* Church and the entire Clergy Roster directed the Church Council's preparation of the outline of principles as a guide in the calling of seminary seniors.

For the information of co tions that may be planning on a seminary senior, the Church cil's resolution is submitted b

(1) Congregations that may call a given seminary senior sho his name known to the district not later than February 1.

(2) The presupposition for s the Christian ministry is that is willing to serve wherever Spirit may direct. If a semina thinks he can serve more effe one part of the country than in or in a rural setting rather th urban area, he may make his p known to the president of the This should be done not later t uary 1.

(3) When the senior class colloquized, the district presid the seminary faculty will mee to counsel concerning recomm of seminary seniors to cong The specific recommendations made by the Council of Distr dents, taking into account th of the Church, expressed desir dividual congregations, and th cations and preferences of th dates. No senior shall be reco to more than one parish at a t

(4) The joint meeting of the of District Presidents and the faculty shall determine the d calls will be delivered to the

(5) When a congregation h on the recommendation of the presidents, a Letter of Call sent in care of the presiden Seminary, to be placed in th of the candidate at the specifie

(6) Each senior shall advise t dent of the Seminary as soon a reached a decision concerning In the event that he declines a president of the Seminary sha the president of the Church. H cognizance of the needs of the shall assign the candidate's na district where his name may be ted to a congregation by the president.

So far the Resolution. Plea that in paragraph (1), congr are encouraged to make their known to the district presid later than February 1.

Fredrik A. Sch
President, ELC

The Again-Bite of Conscience

The Worm That Does Not Die

n the Vigil of the Holy Apostles Simon and Jude ne year 1340, a brother of the cloister of St. Austin Canterbury finished a poem which he called "The in-Bite of Inwit" (Remorse of Conscience). For a n both poor and dull it has a most penetrating title. conscience vintage 1958 or 1340 has a tooth sharper a serpent's fang.

he Two-Handed Engine at the Door

e went the other day to the Office of the Collector nternal Revenue. The visit involved a technicality. thought that the government owed us money, and government thought that we owed it money. The er was settled by my writing out a check. But this of the transaction was routine and not terribly nieting.

vould not say that our little interview was all sweet- and light. The tax people have a way of looking at across their glasses which does not make the at- here right for tea and sympathy. But everything dered, we got through it without screaming at another or requesting a change of venue.

The Fire That Is Not Quenched

e fire kindled in the incredibly dreary confines of Federal Building was hence not the fire of wrath. was it the fire of compassion. There was a twinge vith-feeling for these civil servants who must in a building as gloomy as the police headquarters Simenon novel. The mustard-colored linoleum d and patched, the mustard-colored desks, the hot humid air, the unrelieved ugliness of the decor— ese things brought the sting of tears to our eyes. this, alack, was not the lasting impression. The g impression was made by an offhand remark l like a careless match into an August wood.

e remark concerned a certain manner of comput- leductions. Immediately the brain began to race. Have I been doing it this way? Did I do it right in 1957, 1956, 1955, 1954? The mad scurry of the brain aroused the monk of my inner world. Brother Inwit, or Conscience.

Brother Inwit

He is no fat and jolly friar, my Brother Inwit, but a lean, cadaverous monastic with amazing abilities to stay awake and to sniff out the smallest irregularity. Born many years ago in another tradition, he cut his sharp little teeth on the *Talmud,* Calvin's *Institutes, The Imitation of Christ,* and *Four Select Cases of Conscience.* As a child he played reluctantly but studied and did chores with an almost indecent enthusiasm. During the Depression years he was my constant companion. Then he studied Sociology and Christian Ethics, planned field trips into the slums, called my attention to human misery.

On those rare occasions when I permitted myself the luxury of a restaurant meal, he sat down at the table across from me and pierced me with a sober look from his large black eyes. He secured my clothes at Richman's, my Christmas gifts at Woolworth's, my recreation in Grant Park. When I looked rosy, he managed to look dyspeptic; when I was momentarily glad, he would remind me that there were 50,000,000 people ill-housed, ill-fed, and ill-clad.

Brother Inwit followed me to the wars, and although none of his states could be described as happy, there were occasions during those dismal years that he seemed momentarily content. During the past few years I have had a growing feeling that Inwit was growing a little flabby. He seemed winded on the stairs, went to bed earlier, and in general looked as gray as his hair. Even his sharp little teeth looked duller. But I was all wrong. The again-bite of Inwit has not been dulled. After the Federal Building we had a long session on how to make out income tax forms. And I know who will win. Not all the tomes in my library on the theology of grace are going to do any good against his aquiline argument.

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The *New* Explorer Program

Protestant churches seeking new and fresh program activities to attract and hold boys of high school age will be greatly interested in the announcement, made by the Boy Scouts of America, that there will be available to them in November a new Exploring program which was formulated after extensive research and wide consultation with religious leaders, educators, and youth leaders. The new program has many elements that will appeal to youth and to youth leaders, such as flexibility in method of operation, larger role of boys in leadership, emphasis on special interest groups, more coed social activities, new optional uniforms, and less emphasis on badges and awards.

When the Boy Scouts of America was looking for a name that would typify their new program for high-school age boys, they found that nothing could describe it better than "Exploring," which means "to reach for or after something." The primary purpose of the program is to help the youngster look into the future and prepare himself for it.

Making up a program for teen-age boys is more difficult than most people realize. Although Scouting has had a great many years of experience in dealing with boys of all kinds, there are still problems that have never been completely solved. For instance, when you start working out an over-all program, it is necessary to decide what materials are needed, what the present teen-age interests are, how much it will cost, how much literature must be written, and so forth. By the time you get this work done and turn around to offer the program to youth, you find that in the interim the teen-agers have changed—and it's back to the drawing board to try to catch up with them.

To the Boy Scouts of America this meant that the new Exploring program would have to be flexible and wide enough to allow for the fast-changing pace of the high school boy. Another thing was that, up to then, no one had done a complete enough research job on the teen-ager's leisure-time interest to find out what *he* wanted. The research had to be done before Scouting could be sure of being on the right track.

Taking their problems to the Survey Research Center at the University of Michigan, Scouting asked, What do teen-agers really worry about? What is it they want to do with their leisure? How do they react to parents' ar pressure? Are they concerned the future?

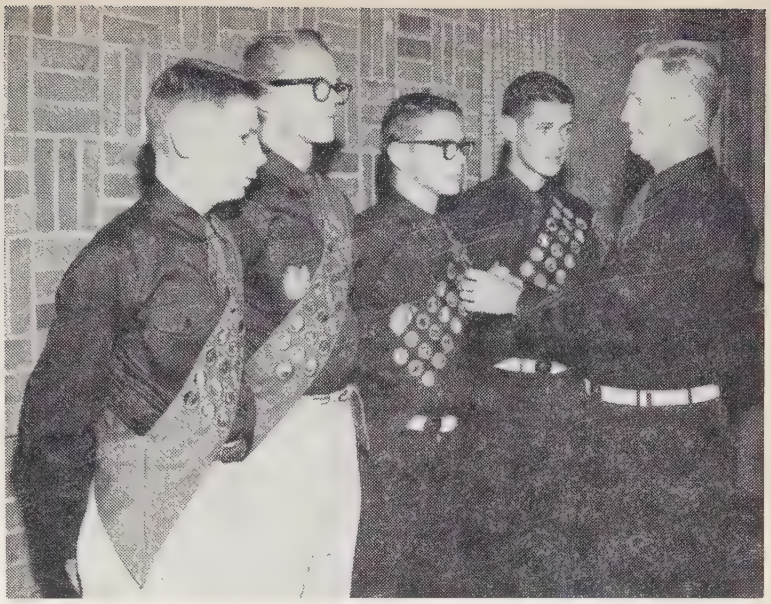
Question after question was at a representative group of th and a half million boys who wer teen through sixteen years of ag results and their analysis as relea the Boy Scouts of America i were the tools Scouting used the foundation of the new pr It would be difficult to give an a rundown of the entire program, general, here is what the grou concerned about and the answe vided through Exploring:

(1) *What will the boy do o graduates?* A surprising numbe very much concerned about th ture vocations, while very fe definite, concrete ideas of wha lifelong jobs would be.

Exploring offers as part of a si program a variety of experience allow a young man to investigat ous businesses, trades and profe

(2) *What about the ladies?* boys had never had any proper ing on the common social grace nected with dating. In place knowing what to do, they ado boorish or rough-hewn attitud

ur Explorer Scouts of Trinity Lutheran Church Bismarck, N. Dak., were recently awarded ir Eagle badges at the church's 8:30 service. ey are: James Huss, Vern Hagen, Jaan Vehik, rt Vehik, and Scoutmaster Walter Moore.



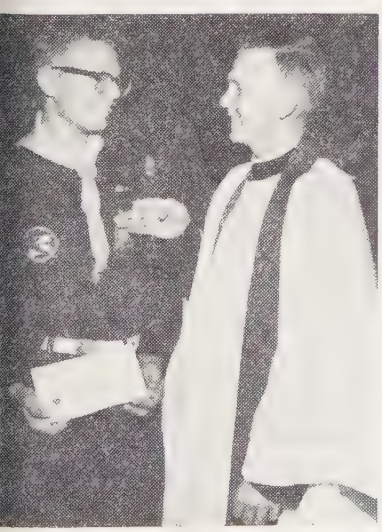
on found themselves in a worse spot, it of being completely without dates. Exploring encourages several differ- types of events and social affairs it require knowledge of proper man- rs. Social events with coed participa- n, dad-and-son parties, parents' night, d other activities give ample oppor- nity for picking up tips on social ices.

(3) *Personal fitness concerned the rs,* though many thought it was not grave situation.

Exploring is putting strong emphasis group and individual sports that rmally are ignored until later in life. mes such as golf, handball, archery, d others that can be carried into ult life will be stressed. The outdoor venture factor will also prove of p in strengthening muscles and aightening backs.

(4) *The last item on the list is serv-* This may have surprised some peo- who have not worked with boys, to Scouting it was expected. Al- ugh the present push nationally is ard a crash program on cold, me- nical science, boys still showed a d for helping out their fellow men a humanitarian way. They didn't it in just this way, but they indi- ed a strong need to be useful as ticipating citizens.

Exploring offers conferences on how be "Citizens Now," and through rterly program literature will con- ntly encourage service projects to



Chaplain Curtis Johnson awards the Pro Deo et Patria to Explorer Scout Jerry Shidal at Laughlin Air Force Base, Del Rio, Texas.

the home, the unit sponsor, and the community. Through these experiences, a young man can get his first taste of adult responsibility to society.

Now that all these concerns had an answer in the program, requirements for membership were next. Because some boys who are Boy Scouts want to stay and serve as junior leaders in their local Scout troop, and at the same time others wish to graduate to the older-boy program, Exploring must again adopt a flexible regulation. In addition, many boys who have never been Scouts are now interested in joining and provisions to include them are necessary. The final action was to open the door to any boy who is fourteen years old or older and in the ninth grade or above. If he is a Scout and wishes to stay in his troop, he can do just that.

To be certain that even the Boy who may have an exceptional special interest will feel welcome, the post he belongs to can prefix the "post" part with a title such as *Radio Post, Science Post,* or *Nature Post,* or any other subject that the group, as a body, is trying to follow.

There will be a change in wearing apparel too. While the forest green uniform will still be available, an optional outfit consisting of a navy blue sport coat, white shirt, maroon tie, and gray slacks will also be official for social usage.

All in all, it appears that any young man who follows the Exploring trail should turn out to be a well-rounded citizen.

Although juvenile problems are at a relative low in many areas, youth workers advise that the most effective way to prevent any future problems is to reach a boy at an early age and give him enough guidance to travel a straight path into manhood. With the widening of their older-boy program, the Boy Scouts of America can do just this. A boy can become a Cub Scout at eight and stay until he turns eleven; then he may become a Boy Scout and stay until he is eighteen; or, after three or four years of Boy Scouting, he can move into Exploring. There he can stay until he is old enough to take over a leadership position. All this will enable him to help the younger Scouts who are on their way up.

In this new Explorer program particular emphasis can be placed on enrolling boys who have never been associated with Scouting. The program has been designed to be of great interest to *all* high school age boys.

The new Exploring program is being launched early in November and churches may organize Explorer posts on the new plan after that time. Following the usual pattern of sponsorship practiced by the Boy Scouts of America, these units will be administered by the churches as a part of their own youth program.

Editorials...

Friendly and Forward-Looking

The editor of the official paper of the American Lutheran Church, the *Lutheran Standard,* has the custom of giving a suitable name to each General Convention of his Church. Since he has been editor throughout all the years of the ALC's existence, he has thought up a title for every convention. I have no way of knowing how he will characterize the recent convention of his body in San Antonio, Texas. Were I to choose a descriptive title for it, I would use "Friendly and Forward-Looking." True, my observation is based on only a scant two-day attendance at the sessions, but I incline to think that the entire convention could well be characterized as having been "friendly and forward-looking."

This is the fourth successive convention of our sister Church I have had the privilege of attending. Those conventions cover the entire time of our union negotiations. It has been a source of real happiness to notice how, each biennium, the American Lutheran Church has wholeheartedly, sincerely, and enthusiastically voted in favor of all the steps which were proposed to make the union a reality.

Such was the case also this year. We can dispose of that matter briefly. Every resolution submitted by the Joint Union Committee was adopted unanimously. This was done without any discussion and really occupied only the first few minutes of the afternoon which was devoted to discussion of the union.

When the last of the resolutions had been adopted, President Henry Schuh called on the convention chaplain to lead the assembly in prayer and in the singing of a hymn of thanksgiving. It was an impressive and beautiful moment, not only for the members of the convention but also for us who were there as visitors.

That having been disposed of, the convention proceeded to consider a series of special resolutions which came before it through the so-called "floor committee" which had studied the entire matter of union in preparation for the convention. We need to devote time here to only one of those resolutions, the one dealing with the name of the new Church. Here it is:

"Whereas, The name, The American Lutheran Church, has been accepted by the Joint Union Committee and, during the last four years of union negotiations, has been publicized among the American Lu Church, The Evangelical Lutheran Church, a United Evangelical Lutheran Church; and

Whereas, Other Lutherans in America have come to know the new Church by the publicized and

"Whereas, The Church has found the name, can Lutheran Church, very fitting and helpful work; and

"Whereas, It seems inadvisable to change th posed name at this point in the union negotiation

"Whereas, The true character and significance united Church will be determined by its evan doctrine and its concern for souls; therefore be i

"Resolved, That the Church approve the nam American Lutheran Church, as the name of the Church."

A substitute motion was proposed from the fl sought to gain approval for "Evangelical Lu Church" as the name of the new Church. It was that such a substitute was in order. There was discussion of the matter, but when the substitu put to a vote, it failed to meet with the favor convention. I was not able to hear any appreciab in favor of it.

The action then reverted to the original reso There was very little further discussion. When th siding officer put it to a vote, it was adopted wit nine members of the convention dissenting. In words, the official and formal action of the conv of The American Lutheran Church is "That the C approve the name, The American Lutheran Chu the name of the united Church."

I asked several people whether, in their opinio vote meant that the Union Committee of the A thereby bound and instructed. In other words, situation that commitee now faces analogous to th our own Union Committee faces? (It will be re bered that our convention last June instructed the Union Committee to vote *en bloc* for the "United Evangelical Lutheran Church.") Those whom I spoke did not interpret this convention as absolutely binding their Union Committee t name, "The American Lutheran Church." That, ever, is probably a purely academic question. It is difficult to imagine a committee going against t most unanimous decision of the convention whic ated it.

The situation, then, as our news story stated last ek, is now the following: Both the American Lu-eran Church and the United Evangelical Lutheran urch have approved the name, "The American Lu-eran Church." Neither Church has, however, bound committee. The Evangelical Lutheran Church has proved the name, "The United Evangelical Lutheran urch," and has instructed its committee to vote for at name.

This matter will no doubt come before the Joint ion Committee, which meets November 13 and 14 e ELC Union Committee will do the best it can to rsuade the other two delegations to submit the matter the Constituting Convention under the special reso-ion which all three conventions have adopted. No e, probably, would care to make any prediction as to at the Joint Union Committee may do. That the *ssibilty* exists of a change from "The American Lu-eran Church" to "United Evangelical Lutheran urch" cannot be questioned. How much *probability* ere is that the change will be made, I do not know.

he Evangelical Lutheran Church was represented by ree men. Dr. Lawrence M. Stavig, president of Augus-a College and second vice-president of the ELC, rep-sented Dr. Schiotz and brought the official greetings the ELC. Dr. C. L. Nasby and the writer were pres-t in a purely unofficial capacity. Nevertheless, we were ade welcome and were accorded the privileges of the or. All three of us came away with the feeling that e union is to all practical purposes already consum-ated. The transition from the old to the new is surely t going to be difficult—if the spirit of the San Antonio nvention is indicative.

O.G.M.

Introducing Karl Olsson

wo weeks ago a new column (actually, a page) made appearance in LUTHERAN HERALD without any in-duction. That was not the result of forgetfulness, but intention. We thought we would give our readers o samples of what is to come, and then tell them out it. From now on, as far as possible weekly, this ge will appear. It will carry a general title, "Light Dappled With Shadows," as well as a special title for each article.

There is an interesting story behind this addition to our material. A few years ago *The Covenant Weekly,* official organ of the Evangelical Covenant Church, began running a column by Dr. Karl Olsson, one of the theological professors of that body. It soon began attracting attention far beyond the readership of *The Covenant Weekly*. For example, in our office, each succeeding article was avidly read by everyone on the staff. So much taken were the people here with the articles that Augsburg Publishing House has arranged to publish a book made up of a selection from Dr. Olsson's articles in *The Covenant Weekly* the past several years. The book, which will appear April 1, 1959, will be titled, "Things Common and Preferred," with the subtitle, "Christian Perspective on Our Daily Life."

The more we thought about it, the more we wanted to make Dr. Olsson's weekly articles available to our people. To our joy we discovered that Both Dr. Olsson and the Rev. Carl Philip Anderson, editor of *The Covenant Weekly,* were quite willing that we should use this material. We have therefore entered into an arrangement whereby it will be available to us weekly at the same time it is made available to its "mother" paper.

Our readers will no doubt want to know a little about Dr. Olsson. His education was received at North Park College and Seminary near Chicago, where he is now a professor; at Macalester College, St. Paul, and the University of Minnesota; and at the University of Chicago from which he received both a Master's degree and a Doctor of Philosophy degree.

Following eight years as a teacher at the University of Chicago, Dr. Olsson entered the army as a chaplain and served for three years, chiefly in Germany and France. Since 1948 he has headed the Department of History at North Park Theological Seminary.

He has been a prolific writer for many years. At present he is working on a history of the Evangelical Covenant Church. He is also a regular contributor to a number of periodicals. We have already mentioned his forthcoming book from the press of Augsburg Publishing House.

Far be it from us to attempt to define Dr. Olsson's articles! They range over the entire gamut of Christian life and thinking. Dr. Olsson has the rare gift of seeing depth in the happenings, great and small, of daily living. In a manner all his own, and with not a little tartness, he is able to clothe them in the mantle of exceedingly practical Christianity.

We are happy that we are able to add these articles to our paper. We feel sure that a great many of our readers will come to anticipate Dr. Olsson's weekly contributions as much as we have done ever since he began writing them.

Comment and Criticism

Pastors' Pensions

During the years I have served The Evangelical Lutheran Church as director of Pensions I have learned much about the problems this department of your Church has to contend with. In my opinion the most perplexing problem, both for the individual congregation and for the pastor, is to define properly the difference between a retirement program and life insurance. Yet the two differ radically.

The retirement program of the Church is a contributing plan through which a certain sum is set aside each year so that the member, upon reaching the age of retirement, can retire with a guaranteed income for life, with 60% for a widow. There is also disability protection before retirement, together with family protection in case of death. There is no provision whereby a member can borrow on the accumulations, or cash them. He must wait for retirement, and is then assured of protection for both himself and his wife.

Life insurance is a fine program for a person to have to supplement other retirement benefits. If it is not properly handled, however, it can jeopardize one's retirement. I know of instances where the entire retirement program has been built around life insurance. When financial problems arose, the holders borrowed all they could on their policies, and when retirement age came there was very little left. In other cases, the policy was cashed at retirement age, and an investment was made with the proceeds which proved to be a bad investment, and so there was nothing for retirement.

When your Church set up a retirement program in 1940, all such factors were considered. Our present Pension Plan is the result of the considered judgment of your Church, arrived at with the help of a competent actuary. The entire plan is built around the thought of providing retirement income, not of creating an estate.

This brings another matter to my attention. Now and then we find individual pastors who approach their congregations with the suggestion, "Why not contribute to me personally the amount you pay to sponsor me in the Pension Plan and permit me to purchase life insurance instead?"

The only rules under which our Church operates are the decisions of the general conventions. The general convention of the Church has agreed that the congregations should sponsor their pastors in the Pension Plan. At no time has the Church agreed that congregations should instead buy life insurance for them. Therefore, if a congregation makes such an arrangement with its pastor, it is going contrary to the intention of the Church. If we are to have compliance with convention decisions regarding Missions, Education, and Charities, why does not the same principle apply to the Pension Department of the Church?

When a congregation does not participate in the Pension Plan, the portion of its payments that goes to supplement the pensions of our older pastors is neglected. I cannot believe that any congregation would do this intentionally.

Very few pastors serve their entire ministry in one congregation. The accumulations in the Pension Plan for the pastor's retirement usually come from many congregations. I am sure that if our congregational boards understood this, they would rather contribute to a retirement program such as the Pension Plan which cannot be dissipated by a member, than purchase life insurance, which may defeat the intent for which the contributions were made.

This is a matter of vital concern to our Church. Our mail indicates many errors in judgment on the part of many retirees in not protecting themselves by being members of the plan set up by the Church. Should an individual pastor, because of a personal preference, set up his judgment against the considered judgment of the entire Church, and ask his congregation for favors that do not comply with the decisions of the Church?

I suggest that this matter rece careful consideration of our membership. Your Church esta a Department of Pensions bec its concern for our retirees, th might be cared for in their years. Most of our congregati doing their share to accompli purpose.

HARLAN RYE
Director of Pensions, ELC

Released Time

Throughout all the circuits Eastern District of the ELC, a the fall WMF convention tim been used for giving informat Released Time Schools for Re Education. Wisconsin hopes to legislation similar to that of Mi and many other states which co ly legalize these schools so tha existence does not depend, as ha been true in Wisconsin, up "opinion" of one individual, t torney general.

Senator Walter Merten of 4718 Lisbon Avenue, Milwaukee, has that he will present a bill to such legislation at the beginning 1959 session of the Legislature.

Released Time is a notable where Protestants and Roman olics increasingly are working i mony to bring more religious tr into the schools. At least fourteen now have laws legalizing this t education. Such schools are con in a place other than a public and in no event at public exper

Pastors are often heard to stat Sunday school alone is not enou provide a thorough Christian tion. The daily life of children is so filled with the secular that in many instances crowded ou spiritual—with dire results! We in consin need to regain our freed religion—freedom of time to tea children about Christ. Classes ligion should be an integral par child's program—not something tacked on, when or if convenien

MRS. ARTHUR LAABS
President, Eau Claire Circuit
Curtiss, Wisconsin

For the Family Altar

J. R. Hestenes

ward the Twenty-Fourth Sunday After Trinity — **Daniel**

The Epistle: II Corinthians 5:1-10 • The Gospel: Luke 20:27-40

Monday, November 10

A MAN WITH AN IDEA

Read Daniel 1:8

But Daniel resolved that he would not ile himself with the king's rich food.

Daniel, taken from Jerusalem into cap-ity, and picked out from among many ung men to be given special favor be-se of his brilliance, found other things re important than the fine fare of the g's table. Not only was eating such d against his religious practice as a us Jew, but his appetite was in an-er direction. To him the concerns of stomach were of small matter. Daniel s a man with a great idea, and he was ermined to be a faithful servant of d.

Help us, O God, to contend for the things, the worthwhile things in life. us with appreciation for the necessary nforts of life, but give us large appe-s for the great pursuits, the pursuits t count. Impel us with an idea, Your a, and compel us to live by it and for Thus we shall have a blessed life. en.

Tuesday, November 11

NO FAWNING HERE

Read Daniel 5:22-23

"And you his son, Belshazzar, have not humbled your heart."

Many people would say that Daniel was on the spot. He was the only one who could read the writing on the wall. It had appeared during the sumptuous banquet the heathen king was staging. What should Daniel do? Here was God's pronouncement on the evils of the king. It was an announcement of doom. Should he hedge? Should he misread the message? Not Daniel. A man of principle, he did not fawn. His personal safety was at stake. But what mattered more than his safety was the safety of the things of God and the people of God.

Always there is a temptation to hedge, dear Father, when we are on the spot. How quickly our evil natures come to the fore, asking us to give a little to save our friendships, to ease a situation to lessen the strain. Help us to realize that in so doing we fail to uphold You. Show us by Your Spirit how to be loving, but firm. Amen.

Wednesday, November 12

CLEAN

Read Daniel 6:4

But they could find no ground for complaint or any fault.

This was saying something, indeed. There was in the court great jealousy over Daniel. He was frankly a favorite of the king. He was headed for promotion. Others who were seeking the same favorable position were trying to find some fault, some evidence to bring to the king's attention. The fact they could not find anything is significant, especially in view of the fact that in their jealousy they might have worked some minute defect into a major fault. But Daniel was clean. His words and deeds were without reproach.

How good it would be, Heavenly Father, to be of such repute that no one, not even avowed enemies, could find fault. But since this is not true with myself, help me to correct the faults I know I have so that I shall not be an annoyance to anyone. Forgive me for my sins and make me more and more like unto Christ. Amen.

+

Thursday, November 13

PRAYER, AS USUAL

Read Daniel 6:10

He prayed and gave thanks before his d, as he had done previously.

t is not really remarkable that Daniel yed. Many people pray. But it is re-kable that Daniel kept praying when knew that it would get him into trou-Those who could find no fault with decided to get him into trouble be-se of one of his good practices. They through a decree that prayer should made to none but the king. This, of rse, was a wide open trap for Daniel fall into. Fully aware of it Daniel yed as usual. Three times a day, with n windows. This was more than fear-ness; it was plain faith.

Sometimes the life goes out of our yers for lesser reasons, kind Father. are half-hearted in our prayers be-se we are afraid that You might en-us in the fulfillment of our petitions. we lose heart; we feel our words fall n deaf ears, or they are not answered we feel they ought to be answered. ch us to pray! Amen.

Friday, November 14

OUTSIDE ARMOUR

Read Daniel 6:22

"My God sent his angel and shut the lions' mouths, and they have not hurt me."

It is pointless to discuss what sort of strategy Daniel used to keep the lions from killing him, when he was thrown in among them. His answer, his explanation of it, is the one that matters. There was nothing he had done; the protection he needed had come from God. This was the armour he was depending upon; a protection from other than himself. Such protection is not unique. Guardian angels are no myth. God watches over those who trust in Him. Not always does He spare from harm, but He does spare from the deeper harm of life.

Give unto us the common sense to avoid troubles that are avoidable, dear God, but also the courage to depend upon You to provide the protection we need in matters over which we have no control. We would not be foolhardy, but we would be trusting; we would not be reckless, but rested, confident in Your watchful care. In Jesus' Name. Amen.

Saturday, November 15

A MAN OF SIGHT

Read Daniel 10:7

And I, Daniel, alone saw the vision, for the men who were with me did not see the vision.

Daniel was not only a brilliant man, faithful to his God, a man with a good idea in mind, and a man of prayer, he was also given the gift of prophecy in the sense that through visions he saw events to come. Notable among his prophecies is that of the Seventy Weeks, The Four Kingdoms, and then God's Everlasting Kingdom. As is true with many of the Bible prophecies, these have suffered many interpretations, some of them in violence of Scripture. Daniel proclaimed God, the coming Messiah, and the end of time.

Teach us to love Your Word, gracious Lord, and to know that all things are governed by You, and that known to You is history before it happens. Give us the understanding that all things shall pass away except Your Kingdom, and that we, aligned to You in Christian faith, shall live with You eternally. Amen

Episcopalians Elect New Presiding Bishop

Bishop Arthur C. Lichtenberger of Missouri was elected the 21st presiding bishop of the Protestant Episcopal Church at its 59th triennial General Convention in Miami Beach, Fla.

He will succeed Presiding Bishop Henry Knox Sherrill of New York on Nov. 15 when Bishop Sherrill reaches the cumpulsory retirement age of 68.

The new head of the 3,000,000-member denomination was chosen on the third ballot by a majority vote of the House of Bishops from among eight other official candidates and one "write-in" nominee. Later the House of Deputies, comprising clergy and laymen meeting in separate session, concurred in his election.

Bishop Lichtenberger, 58, will be installed in January at the Cathedral of Sts. Peter and Paul in Washington, D. C., and will serve until 1970—the first year in which the Church will hold its convention following his 68th birthday.

Episcopalians regard Bishop Lichtenberger as a "middle of the roader," meaning that he is neither a "high" nor "low" churchman in the denomination. His official residence will be at Greenwich, Conn., but he will maintain his office in New York.

Other Convention Actions

The delegates to the Episcopal Church's convention also:

—Unanimously adopted a resolution which called on Christian and civic leaders to reject "easy standards of local expediency" in matters of race relations in their communities.

—Elected two new "missionary bishops"—the Rev. Edmund Knox Sherrill, bishop of Central America; and the Rev. Benito Cabanban, bishop of the Philippines.

—Defeated a proposal that would have tightened present restrictions against divorce and remarriage in the church.

—Adopted a record budget of $26,876,500 for 1959-61, an increase of $5,000,000 over the previous three-year budget.

—Refused again to seat women delegates in the convention's house of deputies.

—Adopted a report which declared that social drinking, when done "moderately" and "responsibly," is not contrary to Christian principles.

No Soft Music, Please

Officials of the Evangelical Church of Hesse and Nassau in Germany have urged all parishes under their jurisdiction to discontinue the widespread practice of having Church rites accompanied by soft organ music.

Referring particularly to baptism, confirmation, and marriage ceremonies, the church leaders declared that the use of background music during such occasions was "improper" and served only to create "a misunderstood solemnity harmful both to the essence of the rites and to the music."

They stressed that organ music for such services was "being misused as an additional adornment" that prevented the congregation from giving "full and exclusive attention" to the Word of God.

Negroes Turned Away at White Churches

Eight Negroes who attempted t tend Sunday services at the Second Baptist Church in Little Ark., were denied entrance, the such incident in two weeks.

An usher told the Negroes could listen to the sermon in the ment but they declined. The Dale Cowling, pastor of the and president of the Little Rock isterial Alliance, said that one Negroes told him the integrati tempt was made "to prove tha gration was impossible at the ch and thus impossible in the scho

The Negro denied that he ma statement and said he would r veal his "real reason" for trying tend services at the white chur

Mr. Cowling has been criticiz segregationists because of his a tion of school integration.

The previous Sunday, four N appeared at the church but left an usher told them they would rupt the service if they went in. ing of this incident, Mr. Cowlin said that "someone" had prevailed the Negroes to attend the churc "stir up trouble."

FEET GET WET—Caught in a flash flood during the general convention of the Protestant Episcopal Church in Miami Beach were these delegates, who took off their shoes to solve the problem. Left to right they are the Rev. Rudolph W. Treder of Dodge City, Kan.; the Rev. Charles E. Colby of Utica, Mich.; and his mother, Deaconess Ruth A. Colby of Detroit, Mich.

—RNS Photo

ty, Country Left Out . . .

harges Suburbia Emphasized

Protestant denominations were criti-ed by the moderator of the United esbyterian Church in the U.S.A. for serting the "inner city" in favor of e suburbs.

Dr. Theophilus M. Taylor of Pitts-rgh told 130 Presbyterian ministers the Synod of Iowa that Protestant urches were placing an "inordinate phasis" on suburbia.

"We have forgotten the inner city d the countryside," he said. "We are lling out, and using the money to ild in areas where there is only one use to every half acre."

Synod ministers discussed plans for $3,000,000 capital development pro-m. The money will be used for nstruction at five colleges, three mes for the aged, and for new urches.

Alcohol Studies . . .

High Tension Blamed

More and more Americans are be- driven to drink by the strain of dern living, a seminary professor d members of the National School Alcohol Studies and Social Action. Dr. Haskell M. Miller, professor of ial ethics at Wesley Theological inary, Washington, D. C., said, ur high-tension culture is proving too great a strain for many individuals, and alcohol is one of many means being used in efforts to find relief."

He told the Methodist state and regional temperance leaders attending the school, sponsored by the General Board of Temperance of The Methodist Church, that "alcohol problems do not occur in a vacuum."

"Either we must find ways of reducing the amount of tension or we must popularize other less harmful methods of obtaining tension relief," he said.

A physician, Dr. Nelson J. Bradley, superintendent of the Willmar, Minn., State Hospital, declared that "people drink because they are anxious" and added: "The guy who takes a drink to ease his mind after a day of work is really suffering from work addiction, which is much worse than alcoholism."

The Rev. Raymond J. H. Kennedy, S. J., of Syracuse, N. Y., director of adult education at LeMoyne College, said the Roman Catholic Church has always "praised and encouraged" total abstinence from alcohol.

"The point is often overlooked, if not entirely ignored," he said, because of the Catholic Church's "teaching of the second way of practicing sobriety through moderation."

Prof. Charles McCoy of the University of Florida said that "crime, delinquency, and divorce cannot be viewed apart from the problem of alcohol which contributes heavily to all social diseases."

Love Helps

Love and understanding in the home are necessary "first steps" in helping alcoholics, a Presbyterian Church official told members of the conference.

John Park Lee of Philadelphia, Pa., said that "Do I love him?" is the first and constantly recurring question the wife of an alcoholic must face.

Mr. Lee, director of welfare agencies of the Presbyterian Church, U.S.A., a member of the Social Welfare Department of the National Council of Churches, said, "The question of love also must be faced by husbands and parents of alcoholics. Alcoholism must be recognized and accepted, and the old connotations of 'bum' and 'derelict' dismissed forever."

1 + 1 = ?

A new "math table for drinkers" was displayed at the annual Seventh-Day Adventist Bible conference in New South Wales. It read: 2 pints equals 1 quart; 1 quart equals 1 argument; 1 argument equals 1 fight; 1 fight equals 1 cop; 1 cop equals 1 arrest; 1 arrest equals 1 judge; 1 judge equals 30 days.

Communist Posters . . .

"Dibelius Is a Stinker"

New billboard posters prominently displayed in East Germany call Lutheran Bishop Otto Dibelius, head of the Evangelical Church in Berlin-Brandenburg, a "stinker."

The latest personal attack on the churchman whom East German Communists label "the NATO bishop" accuses him of having "protested in violent words against the fact that the representatives of the Evangelical Church in the DDR (German Democratic Republic) acknowledge the peace policies of the Grotewohl Government."

The posters include a striking caricature of Dr. Dibelius, who is council chairman of the Evangelical Church in Germany and one of the presidents of the World Council of Churches.

A correspondent of a British Christian news weekly said Prime Minister Otto Grotewohl's regime is stepping

- RNS Photo

AT STILL DRY—Episcopal Bishop C. Alfred Voegeli, of the missionary district of ti, gives his new 20-foot motor boat a dry run in a hotel during the Episcopal con-ion in Miami Beach. The boat, to be used in Haiti, was a gift of the women and dren of the Dallas, Texas, diocese.

up its propaganda campaign against Christianity. Publications addressed to the youth frequently depict the Church as a promoter of ignorance and superstition, resolutely opposed to all scientific knowledge and advance.

Eisenhower Lays Church Center Cornerstone

Religious freedom and civil liberty are "mutually dependent" and "give life to the heart of the nation," President Eisenhower declared, before wielding a trowel to lay the cornerstone of the 19-story Interchurch Center in New York City.

"The freedom of a citizen and the freedom of a religious believer are more than intimately related," he said. "We are politically free people because each of us is free to express his individual faith."

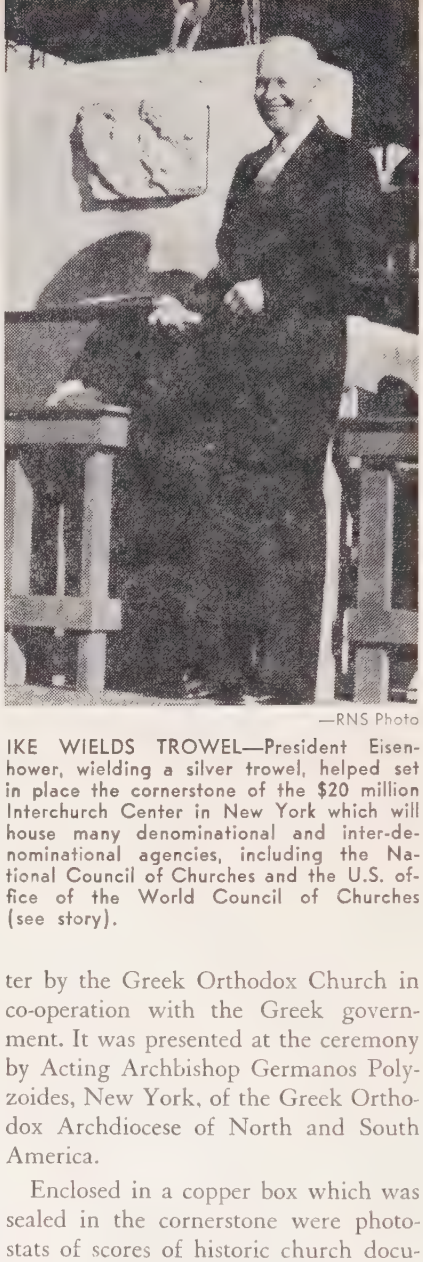
He addressed a crowd of more than 30,000 persons who thronged the site for the colorful two-and-a-half hour ceremony in which some 300 religious, educational, cultural, and civic leaders took part.

First of its kind in the country, the block-square $20,000,000 structure now under construction on Riverside Drive, will serve as national headquarters for the co-operative work of 37 Protestant and Eastern Orthodox church bodies embracing 40,000,000 members in the U.S.A. Many denominational and inter-denominational agencies, including the National Council of Churches and the U.S. office of the World Council of Churches, will have offices in the building.

In his address the President said the cornerstone symbolized "a prime support of our faith—'The Truth' that sets men free." Throughout his speech, he stressed not only the Constitutional guarantee of religious freedom but the "mutual reinforcement" of civil and religious liberties in the nation's history.

Using a silver trowel, the President mortised into the Center's 2½-ton cornerstone of Alabama limestone a 150-pound piece of marble carved from the judgment seat in the Agora of ancient Corinth, Greece.

The Agora stone, from the site where St. Paul the Apostle preached and stood trial, was given to the Center by the Greek Orthodox Church in co-operation with the Greek government. It was presented at the ceremony by Acting Archbishop Germanos Polyzoides, New York, of the Greek Orthodox Archdiocese of North and South America.



—RNS Photo

IKE WIELDS TROWEL—President Eisenhower, wielding a silver trowel, helped set in place the cornerstone of the $20 million Interchurch Center in New York which will house many denominational and inter-denominational agencies, including the National Council of Churches and the U.S. office of the World Council of Churches (see story).

Enclosed in a copper box which was sealed in the cornerstone were photostats of scores of historic church documents, including various charters, constitutions, statements on church union, a copy of the Revised Standard Version of the Bible, and a tape recording of the President's cornerstone address.

One hundred leaders of church, state, and cultural institutions shared the platform with the President. Included were David Rockefeller, chairman of Morningside Heights, Inc., Dr. Charles Malik of Lebanon, president of the 13th United Nations General Assembly; and Dr. Ralph W. Sockman, minister of Christ Church (Methodist), New York, who were among the main speakers.

Jewish Temples Bombed in Two Communities

A homemade bomb explode shattered windows and scarred terior of a three-story Jewish in Peoria, Ill., the second suc dent within a week.

The bomb had been placed a stairwell leading to the basem the Anshai Emeth Temple. minutes of the blast, police an agents began an all-out investi

Rabbi Joseph Ginsberg, the ual leader of the congregation he was "at a complete loss" to e the motive. "There was no wa there were no crank letters or calls," the rabbi said. "There racial or religious tensions her I know of no organized anti-S groups that might do somethin this."

"The only thing we can figur said, "is that it was set off by a mind after what happened in At This was in reference to a $2 bombing of the Atlanta Jewish ple there which has aroused r wide alarm. Churchmen of the deplored the blast as "a blow faiths." Many clergymen men the shocking incident in their day sermons. The dynamiting, ring in early morning hours, out a wall of the temple and c a shambles of the interior of the story Jewish house of worship.

SOVIETS ADMIT REVIVAL

"Problems of Philosophy," M cow's leading Russian philosophi magazine, admitted in an article t there is a "partial revival of ligion in the Soviet Union" and cal for "more subtle and vigorous ath tic propaganda."

In a three-page attack on religi the publication contended that revival was due to the "influence the capitalist world" and must fought with anti-religious lectur films, and other media.

The magazine also denounced "pacifist movement" and stress that "religious ideology" did not h preserve peace.

It added that "mankind reach peace by the struggle of t masses against the imperialists a not through a religious outlook s urated with pacifism."

Among Lutherans

ULCA Convention . . .

Merger, Healing, Integration, Record Budget

n Dayton, Ohio, delegates attend- the 21st biennial convention of United Lutheran Church in Ameri- overwhelmingly approved the pro- ed merger of their Church with ee other Lutheran bodies.

Plans for the merger, prepared by 46-member Joint Commission on heran Unity, had been approved ier this year by the three other ups: The Augustana Lutheran urch, Suomi Synod, and American ngelical Lutheran Church.

The new Church, as yet not officially ned, is expected to be known as United Evangelical Lutheran urch in America. It will have about 00,000 members, with some 80 per coming from the ULCA.

During merger discussions at earlier vention sessions only one obstacle e—the question of lodge member- for members. This was resolved n ULCA delegates approved the t commission's proposal that minis- ordained by the new Church be ned from membership in secret eties. The ULCA does not prohibit ge membership, but the other three heran bodies do.

Dr. Franklin Clark Fry of New k, president of the ULCA, told convention that the commission xpected to have the Constitution By-Laws ready by the middle of). At that time it will be submitted approval to the conventions of the merging bodies. The Augustana Suomi groups will meet in June, AELC in August, and the ULCA October.

approved the Constitution must atified by at least 22 of the 32 CA synods, but no further action eeded by the other Churches.

Budget Adopted

record budget of $26,596,560 for -61 was adopted here by the CA. This represents an increase of 33,160 over the current two-year get.

escribed as a budget of "new di- sions," it calls for expenditures of $12,380,160 in 1960 and $4,680,000 in 1961.

Largest share of the budget will go for the denomination's missionary work in this country and overseas. The Board of American Missions will get $3,880,000 in 1960 and $4,680,000 in 1961; while the Board of Foreign Missions will receive $2,451,100 and $2,877,900.

Other items include for both years: $1,356,600 for parish education, $1,047,000 for the National Lutheran Council, $768,700 for higher education, $706,200 for press, radio and TV, and $376,100 for *The Lutheran,* official news weekly.

Borrowing Approved

The convention also authorized the ULCA's Board of American Missions to borrow up to $8,000,000 to help finance a three-year $24,350,000 church extension program.

The board asked for permission because "the inflationary trend and rising costs of land and building has magnified the problem of the board, particularly in view of the fact that the present philosophy in the location of church buildings is to select prominent rather than inferior sites."

Elections

The Rev. Dr. G. Elson Ruff of Philadelphia was re-elected for a two-year term as editor of "The Lutheran." Also re-elected was Dr. Edmund F. Wagner, a New York financier, who will act as treasurer of the ULCA for the next six years. Dr. Wagner has served in this position since 1951.

Other Actions

In other actions the convention:

—Reaffirmed a previous stand on racial integration, asking the churches to "contribute to the solution of the problem by demonstration in their own corporate lives the possibility of integration.

—Created a special committee to conduct an intensive, long-term study of the "entire field of anointing and healing."

—Ruled that the primary responsibility for evangelism must in the future rest with the constituent synods rather than with the Church at large.

—Voted for the establishment of Faith and Life Institutes for lay people patterned after the "Evangelical Academies" of Europe.

—Heard a report on the long-range program of parish education in which the ULCA is engaged with Augustana, AELC, and Suomi synods. Preparation of actual materials will take years to complete, Dr. S. White Rhyne pointed out. "It will take years to prepare it, and the better it is prepared, the longer it will last," he said.

LUTHERANS, CATHOLICS EXCHANGE GIFTS

Sisters of the Roman Catholic Convent of St. Joseph in Bavaria, Germany, presented a hand-embroidered chasuble to the Lutheran Cathedral in Copenhagen, Denmark.

In appreciation for the vestment, the cathedral sent a donation for the work of the German sisters.

Urges Continued Aid to Korean Churches

Korea's churches will continue to need outside aid for years to come despite the fact that they are stronger than ever, a Minneapolis pastor who has served as director of Korea Church World Service said.

Back home after three and one half years in Korea, the Rev. James Claypool said that continued aid will be needed because of widespread unemployment due to Korea's difficulty to become self-sufficient.

Tuberculosis control is one of the largest programs of Korea Church World Service, Mr. Claypool reported. Although it has hundreds of thousands of TB victims, Korea has few sanatoria or hospitals for them.

To aid them, Korea Church World Service instituted its program, which includes home hospitalization, visiting nurses who give medication and education, and the bringing of patients to clinics at three-month intervals for X-rays and examinations by doctors.

Church World Service has employed doctors and nurses for the program, supplied X-rays and medicines, and food and clothing for patients and families.

Dr. Schuh Predicts Total Lutheran Unity in Future

The American Lutheran Church will enter a union with two other Lutheran bodies "with the conviction and prayer that it will be a giant step toward the ultimate goal of one Lutheran Church in America."

Dr. Henry F. Schuh, president of the ALC, told its 15th biennial convention in San Antonio, Texas that "the seeds have already been planted" for total Lutheran unity.

"It is my firm conviction that the seeds have been sown and, if nurtured, will continue to grow."

Dr. Schuh was speaking of the three-way merger between the ALC, The Evangelical Lutheran Church, and United Evangelical Lutheran Church, which will be consummated in 1960, and the four-way negotiations between the United Lutheran Church in America, Augustana Lutheran Church, Suomi Synod, and American Evangelical Lutheran Church.

"We are not joining this union as a means of gaining in size, or of sharing in the cost of operation," he assured delegates. "We have one purpose and that is to show forth the unity we have in Christ Jesus our Lord."

Dr. Schuh stressed that the three-way merger was motivated by the desire to "declare unity in Christ as it exists among Lutheran brethren.

"That implies that this motivation will go further and eventually include other Lutheran bodies that are thinking of merger and that the time will come when there will be one organic body in America," he said.

Approve Union Documents

The ALC gave overwhelming endorsement to final plans for its merger with the ELC and UELC.

At the same time, the ALC's 15th biennial convention rejected a mild effort to gain support for "The Evangelical Lutheran Church" as the name for the new body that will be constituted in April of 1960.

Instead, the delegates reaffirm[ed] ALC's satisfaction with the o[ri]proposal to use its own name name for the united Church.

By unanimous voice vote, th[e] vention accepted all the merger [a]tions recommended by the Joint Committee of the three chu[rches] Without debate, the delegates app[roved] the constitution and by-laws for [ac]tion by the constituting conve[ntion] adopted the articles of union, an[d] dorsed the timetable for merge[r].

Other Actions

Delegates to the ALC's San A[n]convention also:

—Voted to separate the operati[ons] Capital University and Seminary[,] next July 1. The two have been [o]more than 100 years..

—Approved the charging of tuit[ion] its two seminaries, Wartburg anc[l] ital.

—Passed a resolution on campus [liv]ing declaring that whether stude[nts] the ALC's four colleges enga[ge] social dancing "is a matter of [con]science and reasonable privilege."

Within the ELC

25 Years on the Air

The Women's Missionary Federation's radio committee of the ELC, sponsors of a weekly program on WCAL, Northfield, Minn., celebrated their 25th anniversary on October 20 at St. Olaf College. Thirty-nine women have served on the committee through the years and all living former members were invited to the anniversary meeting. Present chairman of the committee is Mrs. Virgil Foss. Speaker at the occasion was Mrs. Martin Hegland, a member of the original committee formed in 1933.

Orientation for Pastors

Thirty-three new pastors in the South Dakota District recently attended an orientation course at Augustana College, Sioux Falls. Guest speaker at the two-day session was the Rev. J. Elmo Agrimson, pastor at Tioga, N. Dak., who discussed the special problems and privileges of the rural pastor. Included also was a tour of the ELC institutions and facilities of the Sioux Falls area. In charge of the orientation was the district's new president, the Rev. E. O. Gilbertson.

Churches

Miller, Iowa—The Ellington Prairie Church in the Miller parish celebrated its 80th anniversary last month. The Rev. S. D. Fauske, president of the Waldorf College, was the speaker. The Rev. Arnold Edwards is pastor of the parish.

Evansville, Wis.—St. John's congregation, the Rev. A. M. Romstad, pastor, dedicated its new church on September 28. The Rev. Constantine Nestande preached, and the Rev. Theodore Heimarck conducted the rites of dedication.

Willow Lake, S. Dak.—The Willow Lake parish formed by a realignment in 1956, consisting of Grace and [Ho]Hope congregations, installed it[s] permanent pastor, the Rev. Ed[win] Youngquist, last month. On the[ir] day the parsonage acquired in [Wi]and the parish house purchased [last] summer were dedicated. The R[ev.] O. Gilbertson, president of the [Eas]Dakota district, was in charge. [The] Youngquist has served the W[illow] Lake parish on a temporary basis [since] 1956, while completing his sem[inary] training.

Dell Rapids, South Dakota—W[illow] Creek Church and Dell Rapids C[hurch] have separated into two parishes. [The] Rev. Harry Gregerson is servi[ng] interim pastor of Willow Cre[ek] addition to his radio ministry. [The] Rev. Edwin Bersagel, former [pastor] of the two churches, is continui[ng to] serve Dell Rapids congregation [on a] temporary basis.

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People

F. A. Schiotz has just returned a three-week trip to Europe included attendance at the Ex- Committee meeting of the Lu- World Federation and at the anniversary observances of the n of Norway's Independent The- l Faculty in Oslo.

Rev. Eugene L. Fevold will be d as professor of Church His- Luther Seminary, St. Paul, at s at 9:30 a.m., November 7, Anthony Park Church, St. Paul.

r **Olette Berntsen** was honored ception recently at the Lutheran l Center, Brooklyn, N. Y., for years of service as a deaconess ELC. She spent several years Sudan mission field.

Rev. Richard S. Hanson was re- installed as assistant pastor at nothy's Church, St. Paul, Minn., v. Vernon Anderson, pastor. Pas- nson is also spending part time g Old Testament at Luther ry.

Rev. Harold J. Brown has re- as pastor of Grace Church, Palo Calif., in order to accept the call me the senior pastor of Phinney Church, Seattle, Wash.

Rev. Stanley G. Knudson has re- as pastor of the American Lu- Church, Harlem, Mont., in or- accept a call to become pastor ey Church in Scobey and First in Peerless, Mont., effective 1.

Rev. Gerald L. Rygh, formerly of Milwaukee, Wis., is now serving as pastor of Bethel Church, Chicago, Ill.

The Rev. Rolf D. Boe has moved from his parish at Milan, Minn. to Preston, Minn., where he serves Christ Lutheran Church.

The Rev. Johnnie Glad, formerly of Flanders, N. J., is now serving Bateman Church near Chippewa Falls and Big Drywood Church near Cadott, Wis.

The Rev. Russell T. Hendrickson, formerly of Eau Claire, Wis., is now serving Ellsworth English Church, Ellsworth, Wis.

John C. Walledom, Jr. has joined the staff of First Church, Sioux Falls, S. Dak., as youth director. A graduate of St. Olaf College, Mr. Walledom was department supervisor of grammar school recreation at Elliot Park Neighborhood House in Minneapolis before coming to Sioux Falls.

The Rev. Richard L. Peterson is now serving as pastor of Tracy Church, Tracy, Minn.

SEMINARY SUMMER SCHOOL

The 1959 Luther Theological Seminary Summer School in Graduate Studies will be a three-week session, June 15-July 3. Details of courses and faculty will be announced later.

A. N. Rogness

Addresses of Retired Missionaries

Names and addresses of the following retired missionaries may be added to the Christmas Mailing List of missionaries published in the October 7, 1958, issue of **Lutheran Herald:**

Aalbue, Mrs. Iola, 181 Vernon Ave., St. Paul 5, Minn.

Anderson, Mrs. Albert, 2422 Pillsbury Ave., Minneapolis, Minn.

Astrup, Miss Henninge, 32 Havelock St., Eshowe, Natal, South Africa

Bjelde, Mrs. P. A. 3307 H St., Vancouver, Washington

Braaten, Rev. and Mrs. K. F., 305 N. Orchard St., Northfield, Minn.

Braaten, Rev. and Mrs. T. F., 712 Summit, Northfield Minn.

Carlson, Mrs Ragna, 809 St. Olaf Ave., Northfield, Minn.

Cartford, Rev. and Mrs. R. C., 306 Oxford St., Northfield, Minn.

Christensen, Miss Olive, 1931 Rucker Ave., Everett, Washington

Daehlin, Rev. I., 701 W. Laurel Ave., Fergus Falls, Minn.

Egesdal, Sr. Oline, 161 Seminary St., Galesburg, Ill.

Evenson, Miss Bergliot, 1616 Nob Hill, Seattle 9, Wash.

Fedde, Mrs. Helen, 41 Holly Ave., Great Kills, Staten Island 8, N. Y.

Fredricksen, Sr. Marie, 2236 W. Haddon Ave., Chicago 22, Ill.

Gjerness, Sr. Anna, 2236 W. Haddon Ave., Chicago 22, Ill.

Gunderson, Mrs. A. E., Skaalen Home, Stoughton, Wis.

Haugen, Agnette, Westby, Wis.

Hagen, Sr. Mette, 2236 W. Haddon Ave., Chicago 22, Ill.

Hellestad, Rev. Oscar O., Homme Home for the Aged, Wittenberg, Wis.

Hofstad, Rev. and Mrs. O. L., 34 Lincoln Lane, Northfield, Minn.

Holm, Mrs. Geo., 1455 Fulham St., St. Paul 8, Minn.

Horvick, Sr. Berthina, Box 1654, Fosston, Minn.

Landahl, Dr. and Mrs. C. W., Skaalen Home, Stoughton, Wis.

Martinson, Mrs. Anna, Tao Feng Shan, Shatin, Hongkong

Monson, Rev. and Mrs. Knut, Box 586, Harmony, Minn.

Nakling, Miss Ingara, 2310 Como Ave., St. Paul 8, Minn.

Nesdal, Dr. and Mrs. S., Loen, Nordfjord, Norway

Netland, Mrs. Oline, Evansville, Minn.

Ostrem, Mrs. Gerhard, Box 833, Camrose, Alberta, Canada

Otte, Mrs. H., Tshaneni, P. O. Mkuzi, Natal, Union of South Africa

Pederson, Mrs. Petra, 603 W. 1st St., Northfield, Minn.

Peterson, Miss Therese, c/o Bethesda Home, 2833 N. Nordica Ave., Chicago 34, Ill.

Petterson, Sr. Hilda, 1138 N. Leavitt, Chicago 22, Illinois

Sandland, Sr. Thone, 2236 W. Haddon Ave., Chicago 22, Ill.

Skinsnes, Dr. and Mrs. C. C., 414 W. Decker St., Viroqua, Wis.

Sovik, Rev. and Mrs. Edw., 1120 Forest Ave., Northfield, Minn.

Sovik, Rev. and Mrs. Erik, 105 Lincoln St., Northfield, Minn.

Schroder, Rev. and Mrs. B. M., 2545 Portland Ave., Minneapolis, Minn.

Stavaas, Rev. and Mrs. O. P., 307 S. Jordan, Ventura, Calif.

Thompson, Miss Celia, 4332 Elliot Ave., Minneapolis, Minn.

Thonstad, Miss Agnes, 107 Forest Ave., Deadwood, S. D.

Torvik, Mrs. G., 1428 N. Snelling, St. Paul, Minn.

Tverberg, Rev. and Mrs. S., 319 Plum St., Northfield, Minn.

Tvedt, Rev. and Mrs. K. N. Ephrata, Wash.

Wold, Mrs. Anna Lee, 3837 Columbus Ave. S., Minneapolis, Minn.

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Wash., 9-15-58
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DeMun Ave., St. Louis 5, Mo., 9-
Luther Flugstad, 20 Rue du T
riere-le-Buisson (S & O), France,
Johnnie Glad, Cadott, Wisc., 9-
Maynard G. Halvorson, 1021 W
Drive, Honolulu 17, Hawaii, 10-1-
Ivar Havneros, 2040 Orchard St
Rosa, Calif., 9-1-58
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Erling M. Helland, 33 Granv
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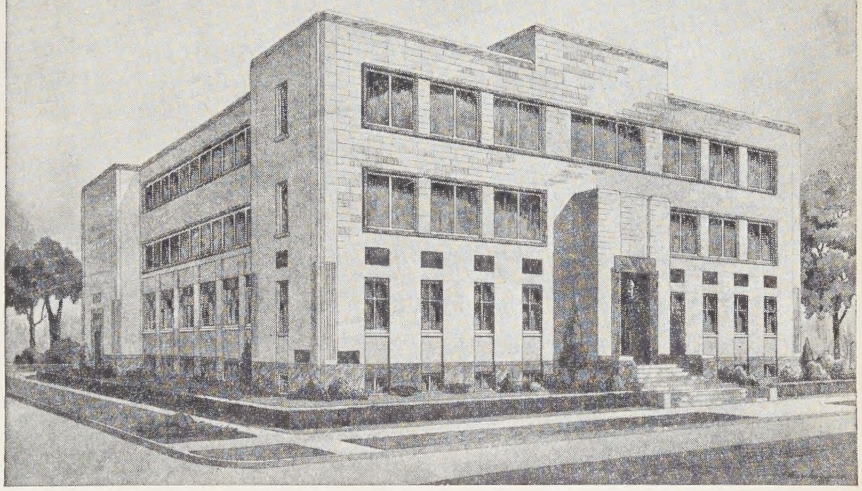

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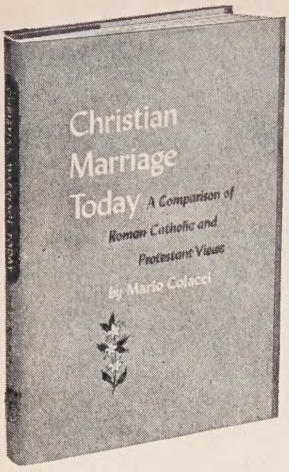

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THE AUTHOR

Mario Colacci was born in Italy. A former teacher and scholar in the Roman Catholic Church, he is now an ordained pastor in the Lutheran Church. He has written a number of articles dealing with the background of the Protestant Reformation. He is presently associate professor of New Testament Greek and Biblical Hebrew at Augsburg College and Theological Seminary, Minneapolis, Minnesota.

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